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Paris Evangelical...

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South-

Basutoland



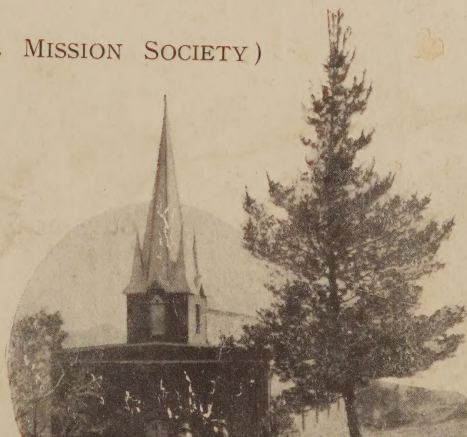
75TH ANNIVERSARY

THE CHURCH OF BASUTOLAND

✓
(PARIS EVANGELICAL MISSION SOCIETY)

1833

1908



PARISHES OF THE CHURCH OF BASUTOLAND WITH MISSIONARIES AND TEACHERS IN CHARGE IN 1908

PARISH	WHEN FOUNDED	MISSIONARY
Morija	1833	L. Mabile
Training Institution	1868	R. H. Dyke; F. Reid; J. Burns; E. Flicker; A. Sello; G. Ntšasa; Miss Dyke.
Bible School	1878	S. Duby; Miss Cochet; M. Mofokeng; T. Mofolo.
Theological School	1888	E. Jacottet; Miss Jacottet.
Sesuto Book Depot	1863	S. Duby; Miss Mabile
Printing Office	1841 and 1861	Ch. Labarthe.
Tnaba-Bosiu	1837	G. Baltzer
Berea	1843	D. Jeanmairat
Maphutšeng (Bethesda)	1843	Ch. Christeller
Hermion	1853	H. Bertschy
Leribe	1859	H. Dieterlen
Thabana-Morena	1862	L. Germond
Girls' School	1872	Miss J. de la Perrelle; F. Vieville; F. Lundie; E. Moletsane
Siloe	1863	J. Ntšasa
Masitise	1866	B. Pascal
Industrial School	1880	Th. Verdier; H. Martin
Cana	1846 and 1873	F. Kohler
Paballong	1876	B. Moreillon
Mafube	1884	P. Ramseyer
Sebapala	1885	—
Likhoele	1886	H. Marzolf
Qalo	1889	—
Sehonghong	1892	J. Moteane
Molumong	1892	J. Mohapeloa
Letsunyane	1894	M. Moletsane
Koeneng	1899	E. Segoe
Maseru	1900	N. Mpiti
Tebellong	1900	F. Matlanyane
Kolo	1901	E. Motsamai
Phamong	1904	B. Sekokotoana
Popa	1905	A. Buti
Mafeteng	1905	J. Mohapeloa
Matelile	1905	S. Moeletsi
Peka	1907	C. Motebang

STATIONS WHICH HAVE BEEN ABANDONED

	WHEN FOUNDED	WHEN ABANDONED
Bethulie	1833	1862
Beerseba	1835	1863
Mekuatleng	1837	1869
Carmel	1847	1870
Hebron	1851	1869
Mabolela	1859	1889
Poortje	1863	1869
Matatiele	1875	1881

OUTSIDE BASUTOLAND

Mothitho (Bechuanaland)	1831	ceded to the L. M. S. in 1870
Fransche Hoek		ceded to the D. R. C. in 1878
Wellington (C. C.)	1829	



MEMORIAL PLATE

On the site of the first house erected by the missionaries at Moriia.



MOSHESH
THE GREAT CHIEF OF THE BASUTOS
IN 1833

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A Jubilee is essentially a "season of joy" but from the story of God's dealings with His chosen people we learn that it means much more. It was a time of Thanksgiving for the gifts and opportunities vouchsafed throughout the years that had passed; and in token of thanksgiving offences were forgiven, debts remitted, while fields that had been sold reverted to their original proprietors, and the slave and the fetter bound captive breathed once more the air of freedom. Even the land had rest. A new era dawned for all, and hope, which ever "springs eternal in the human breast" brought a gleam of joyful anticipation of better times into the life of every one.

Thus at our Jubilee, while we rejoice in the love and mercy of our Father in crowning the past years with his goodness, and while we sing our hymns of praise and thanksgiving with hearts overflowing with gratitude, the note which we would strike at this time is one of Hope.

This Jubilee is but the rallying point, so that with fresh courage and new inspiration we may press forward in the fight, and unitedly as a Mission make an advance "all along the line."

Our past history has much in it of which we are truly grateful — God has been very gracious — and we rejoice in the many tokens of His favour, shown to us throughout the days that are gone. Especially do we rejoice in the memory of those pioneers of our Mission whose arduous labours for the Master we see crowned with a large measure of success. They "do rest from their labours," and we pray in all humility that we be found worthy of the work they have left behind them.

Actuated by similar feelings and quite unknown to each other, the Committee of the Mission in Paris and the Conference of the missionaries in Basutoland thought this an appropriate occasion to celebrate the Lord's doings in this corner of His vineyard. Moreover it is of importance to add that not only is the present the Jubilee of the Mission, but it may also be said to be the Jubilee of the Basuto nation, which dates its reorganisation and renewed power from the arrival of the first missionaries. They came at the express desire of the Chief, and assuredly the Divine blessing and protection have been manifested in clear and unmistakeable manner.

At the time of the great upheavals known to the Basutos as Difaqane, the Fingo armies of Pakaditha and Matoane, Moselekatse with his impis of Zulu warriors, as well as the hordes of Batlokoas under their amazon queen Manthatisi, all surged like successive billows against the mountain fortresses of Moshesh. As often as they rushed up the slopes as often were they hurled back broken and defeated.

While again in the Boer invasions of 1858 and 1865-1868, God had mercy upon the Basutos and permitted them to remain intact as a nation. Thus our gratitude must go out to Almighty God who brought the gospel of peace into the land through his servants Arbousset, Casalis and Gosselin.

When these young men arrived in 1833 the country was in a state of chaos. Years of devastation had brought about hunger and utter wretchedness. Thousands had been driven to cannibalism. Even Peete, the grandfather of the great chief Moshesh, was devoured by these terrible men eaters. A considerable portion of the tribe had fled North to the Zambesi under the leadership of Sebetoane, while other fragments made their way into Cape Colony and were to be found as far South as Grahamstown.

Hence the purpose of this pamphlet — to give a short yet comprehensive account of the beginning and progress of our work as a mission, and to show how the introduction of the Gospel among the Basutos has been their real salvation.

I. HISTORICAL NOTES

THE ORIGIN AND BREAKING UP OF THE BASUTOS

The Basutos say that they came first from Ntsoana-Tsatsi. Nobody knows exactly where this is, but if asked they will point to the North or North East. Basuto history may be said to begin with the chiefs Tsolo and Tsoloane, in whose days the tribe occupied the country in the districts of Harrismith and Bethlehem in the present O. R. C. and the northern part of Basutoland. Mohlomi, of the Monaheng house, is however the chief most spoken of, whose praises are sung most loudly, as during his rule the tribe enjoyed peace and plenty. A little later than this, about the year 1821, Chaka, the famous Zulu chief drove out Matoane, who on his way South overcame the Hluibis under Pakaditha. These in turn crossed the Drakensberg Mountains into the part now known as Witzie's Hoek, and immediately found their way barred by the Batlokoas, under Manthatisi, mother of Sekonyela. The Batlokoas, being overcome, fled still further South, and thus these mixed hordes followed each other into Basutoland.

Then came a terrible time of intertribal warfare. Whole tribes were destroyed, cattle were captured and recaptured until they nearly all ceased to exist. The land lay uncultivated, while the condition of the Basutos was one of wellnigh hopeless famine and pestilence.

But at this time a young man of exceptional ability and courage came to the front as a leader of the people. This was Moshesh. Gathering a number of followers whom he held together for a time at Botha-Bothe, he made his way South and in the year 1825 took possession of Thaba-Bosiu, a natural fortress of almost impregnable strength. From this stronghold he successfully repelled the attacks of the above mentioned tribes, and soon people began to rally round him and to acknowledge him as their chieftain.

But Moshesh was not only a skilful and courageous warrior; he was also a man of exceptional talent and elevated thoughts. Necessity had forced him into the arena of war, but his natural inclinations turned him rather toward peaceful pursuits, and in an address to his people

he exclaimed: "Peace is my sister, I long for her!" At this time Providence led to the "Mountain of Night", as Thaba-Bosiu really means, a Griqua hunter named Adam Krotz, who in his interview with Moshesh told of the arrival of missionaries in the district of Philippolis where he lived. He told of their message of peace, and assured Moshesh that only by having such men with him would his tribe be saved from destruction. Krotz was immediately made the envoy of the Basuto chief, and with two hundred head of cattle he was despatched to bring missionaries to Thaba-Bosiu. On the way the cattle were captured, but Krotz carried his message to the South. Shortly after, the story of Moshesh's desire came to Dr Philip, who at that time was the South African superintendent of the London Missionary Society. Three French missionaries had just arrived from Europe and being in search of a suitable field of labour, Dr Philip informed them of the chief's desire and advised them to proceed to Basutoland. This they did, and the 28th June, 1833 saw the arrival of Messrs. Arbousset, Casalis and Gosselin at Thaba-Bosiu, and thus the French Protestant Mission to the Basutos began.

ARRIVAL OF THE FIRST MISSIONARIES

The Protestant Church of France has an ancient and honourable record, and after centuries of persecution followed by the awful times of the Revolution and the long years of the Napoleonic Wars, a period of peace came and she awoke to a newness of spiritual life that has had far reaching effects down through the 19th century. A true revival of religion commenced and in 1821 the Church, realizing its duty as a living church, began to subscribe liberally to further the Gospel among the heathen. In 1829 she went a step further and sent as her first contingent of workers Messrs Rolland, Bisseux and Lemue to South Africa. Acting under the advice of Dr Philip Mr Bisseux remained at Wellington taking the spiritual charge of the numerous slaves engaged in cultivating the vineyards of the Dutch inhabitants. The other two travelled North to Bechuanaland and settled down among the Bahurutsi tribe. Unfortunately Moselekatse descended on



TH. ARBOUSSET
1810-1877

this tribe in one of his marauding expeditions, completely destroying it, and forcing the missionaries to return Southwards to Motito, near Kuruman. By this time they had been reinforced by Mr Pellissier. Then in 1833 Messrs Arbousset, Casalis, and Goselin landed in Cape Town. They, finding the work in the North so suddenly arrested, gladly accepted Moshesh's invitation and thus became the pioneers of the Basutoland Mission.

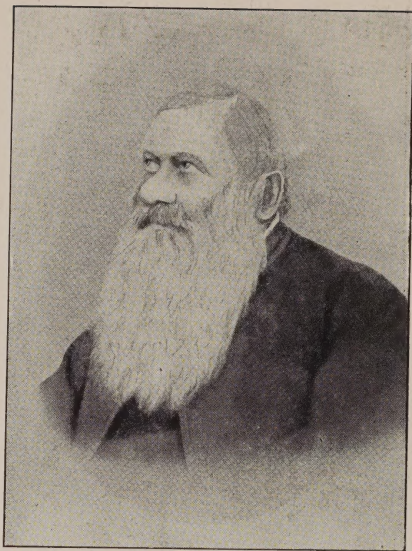
On their arrival at Thaba-Bosiu the chief Moshesh ex-

tended a hearty welcome to them, and gave them his sons Letsie and Molapo, along with his brother in law Matete as guardians. The young missionaries went forth to choose a site for their work, Morija being selected, and on the 9th July, 1833 the first mission station was founded. After four years of arduous work, building houses, acquiring the language, translating hymns, besides the regular preaching, it was decided that Mr Casalis should settle down at Thaba-Bosiu and begin mission work there also.

In the meantime Messrs Pellissier and Rolland had come down from the North. In 1833 Mr Pellissier settled at Bethulie which had previously been a centre of work among the Bushmen under the London Mission Society. The Bushmen however were found to be quite unapproachable and the station had been abandoned. Under Mr Pellissier the fragments of a tribe of Batlhapings with their chief Lephoi were drawn together and work successfully developed.

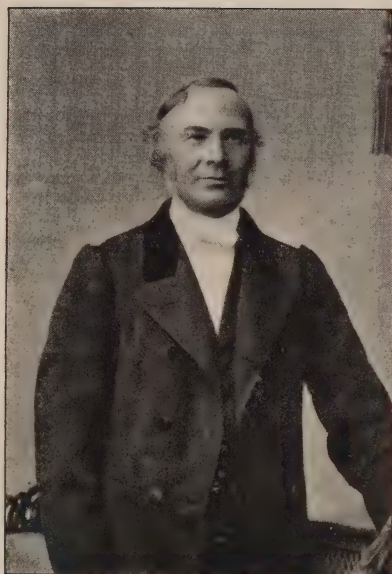
The next station to be founded in 1835 was Beerseba on the Caledon River where there was a large number of Basutos under the chief Moeletsi. Here the work developed very rapidly — a large school was carried on, while by means of a printing press translated portions of the Bible as well as a small Sesuto Hymn Book were placed in the hands of the people.

Other stations were founded in rapid succession — Mekuatleng, Bethesda, Berea, Hermon and Hebron — and the people heard the Word gladly.



C. GOSSELIN
1800-1872

The missionaries were at this time full of enthusiasm and expectation as conversions had been numerous and the Church was zealous in the work of spreading the Gospel. Several of the young chiefs and leading men of the tribe were church members, and hopes were entertained that soon the Basutos as a nation would accept Christ as Lord and King. But alas! political troubles arose and a succession of sanguinary conflicts took place between Moshesh and Sekonyela, chief of the Batlokoas; these conflicts were mostly due to the mistaken policy followed by Major Warden in the O. R. Sovereignty, and to his fixing arbitrary boundaries between the natives and the early Boer settlers. The missionaries in their attempt to bring Christian influences to bear upon the conduct of such wars found themselves at variance with the leaders of the people and serious misunderstandings followed. The confidence of the tribe was lost to some extent, and a



E. CASALIS
1812-1891

great falling away took place, particularly among what might be called the aristocracy of the tribe. Ever after this the Church of Basutoland became more and more democratic and the missionaries found that they had to work among the people through the people.

What added to the difficulties of the Mission were the conflicts with the British Government and the invasion of Basutoland in 1852 by a small army under General Cathcart. The Governor of Cape

Colony was misled by the reports of his subordinates regarding the intention of the Basuto chief, and one misunderstanding after another led to open rupture and bloodshed. The final result of this invasion was the restoration of a complete good understanding between Moshesh and the British Government.

As a matter of fact however the missionaries had to bear in a measure the brunt of broken hopes and lost ideals of the natives regarding the white man.

After the British sovereignty had been withdrawn in 1854, the Orange Free State through further misunderstandings came to open war with Basutoland, and in 1858 in an aggressive expedition a commando of Boers, moving Eastward burned the beautiful and flourishing station of Beersbea. Crossing the Caledon they attacked the Basutos before Morija and soon gave Mr Arbousset's house over to the flames also. He with his family fled Southwards to Bethesda where they remained till peace was declared.

Through the kind offices of Sir George Grey, Governor

of the Cape at the time, a treaty was signed at Aliwal North, but it did not last, for unfortunately the conditions of this treaty were never understood by the Basutos, who thought they had been unjustly deprived of a large portion of their territory beyond the Caledon. These feelings of the injustice of the white men rankled in their hearts, and the bitterness and hatred engendered finally led to the war of 1865-1868. At this time all the missionaries in the country with



S. ROLLAND
1801-1873

the exception of those living at Thaba-Bosiu and Berea were expelled by the Government of the Free State, and the Church suffered heavily thereby.

But these years of war and destruction, famine and disease were used by God as a means of blessing to the Basutoland Church, for out of this fiery trial came hundreds of believers who had learned to put their trust in God alone and not in the strength of men. Then the real effect of the hostile attitude of the Boers towards the missionaries in burning their houses and expelling them from the country was to bring about a deeper feeling of confidence in their favour. The people saw that they were in no way to be associated with those who had been their enemies. As fellow sufferers the missionaries were able to show an example to the Basutos of Christian patience and charity, and thus their spiritual influence over all the classes of the people was considerably strengthened, and their labours began to produce more and more the peaceable fruits of righteousness.

In March, 1868, at the urgent request of Moshesh, the British Government interfered in favour of the Basutos, and saved them from total ruin. In 1871 the country was annexed to Cape Colony and enjoyed a time of peace and prosperity. The attempt of the Sprigg Ministry to force the disarmament of the Basutos in 1880 brought about the so-called Gun War, which was ended in 1881 by the award of Sir H. Robinson. Years of anarchy followed. In 1884 Basutoland was handed over to the Imperial Government, and the wise and beneficent policy of Sir Marshall Clarke and his successors succeeded in restoring peace and order. During these twenty four years the Mission has been enabled to develop and expand wonderfully.

II. DEVELOPMENT OF MISSION

I. EDUCATIONAL WORK

a) **Normal School.** For several years the need of sufficiently trained and instructed teachers had been keenly felt, and it was determined to found a Normal School for that purpose. Accordingly the Conference of Basutoland resolved to found a new station where the work of training teachers might be effectively carried on, and a well watered spot at Carmel 30 miles South of Beersbeba was selected. Mr Lemue who had laboured for 18 years in Bechuanaland was invited in 1847 to take charge of the new institution. Unfortunately the Committee in France found themselves in the throes of the political upheavals of 1848, which brought about a financial crisis, and for eight years the Mission House was closed. No further grants for buildings in South Africa were possible, and thus it was found quite impossible to go on with the scheme at Carmel.

In 1864, however, the Conference again resolved to commence a Normal School, this time at Morija, but in less than a year, and before plans were matured for commencing it, the second Boer War had broken out, and it was not till 1868 that Mr Mabile of Morija, with his characteristic enterprise and determination actually commenced the School before the last shots had been fired between the Basutos and the Boers. Mr H. M. Dyke who had just returned from his exile in Cape Colony was placed by the Mission Conference in charge of the work.

In 1870 the Normal School formally took possession of the buildings of the present site; it has since kept expanding and developing to make provision for the educational needs of the country. Its successive directors were Dr Casalis and Rev R. H. Dyke. In all over 900 pupils have been admitted, and teachers have been supplied not only to Basutoland but also to the adjoining territories. Some have given up teaching to take situations as clerks, interpreters, etc. but of those now alive who have passed through the school 274, or 40% of their number, still remain connected with mission work as pastors, catechists, teachers or printers. From the beginning the object kept in view in founding this Insti-

tution was that its influence should be as far reaching as possible, and hence its doors have been opened to all, chiefs and people, heathen and Christians of all denominations, without distinction of rank or sect. By the blessing of God a large measure of success has attended the work of the Normal School. It has completely justified its establishment, and has much helped the rapid expansion of all branches of the work of the Mission during the last quarter of a century.

Not only so, but the general efficiency and usefulness of the Institution has been frequently referred to by the Educational Authorities in Cape Town as well as by the Inspectors who have visited it from time to time. Moreover we are not without hopes of even greater progress and of increased influence as a civilising factor in the regeneration not only of Basutoland but also of other parts of South Africa.

Within the last few years the building accommodation has been considerably increased, notably by the addition of the Robertson Hall which is entirely the gift of a neighbour and wellwisher of the Institution. A woodwork department has also recently been added. At present the number of pupils is 130.

b) **Bible School.** When the Normal School was started, it was hoped that it would also furnish the Mission with evangelists, but it was soon found that most of the boys admitted from the day school were not old enough nor sufficiently developed to take charge of outstations when their education was finished. Then on the other hand, the older and more pious men who had not received educational advantages as children were unable to compete in class with the younger boys, the result being that they were looked down upon by the latter as being dull. This rendered their future relations on outstations more difficult, and led to the separation of the Evangelist classes from the Normal classes. The distinction was at first gradual, a special Bible class being formed first in the Normal School in 1876, and afterwards in 1878 in the Preparatory School under Mr Mabile. In 1882 when Mr Mabile returned from his furlough in Europe, an Institution for the training of catechists alone was commenced by him, and the direction of this work remained one of the joys of his life till his death in 1894. Thereafter the charge devolved on Mr

Alfred Casalis who was followed for a short time by Mr Marzloff. At present Mr S. Duby has the oversight of the Bible School with the 50 young men who are fitting themselves for active Christian work.

The influence of this Institution cannot be over estimated. Men hailing from every tribe and people North of the Orange River have been trained in it. Well over 100 are at present working beyond the Vaal River, and most of our out-stations are in charge of men trained in it.

c) **Girls' School.** In 1871 Mr Jousse, missionary in charge of Thaba-Bosiu, persuaded the Conference to open a Training Institution for girls, and Miss Ellenberger was invited to take charge. She was succeeded by Miss Miriam Cochet who had 70 pupils in training in 1880, but owing to the disturbed state of the country at the time of the Gun War, the School was shut down and only reopened in 1887.

In 1903 the School was transferred to Thabana-Morena under the direction of Mrs Goy. At present Miss de la Perrelle, the head of the Institution, has 52 girls under her charge. Later these will take up work as teachers, or become suitable helpmates for the native pastors and catechists.

d) **Industrial School.** From the very beginning of the Mission the great need of teaching the Basutos some useful industries has been felt, and to provide opportunities Mr Preen started the Industrial Institution at Thabana-Morena which was in 1880 transferred to the South of Basutoland, and now has suitable accommodation at Le-loaleng. Here workshops and dormitories have been erected and good progress has been made in various branches.

Instruction is given in stone and brick building, carpentry, blacksmith work and wagon repairing. Since its foundation the work of the School has had a marked influence in improving the class of the native houses, as in almost every village of importance are to be found neat stone buildings which reflect great credit on the intelligence and enterprise of their builders.

Mr Preen was succeeded by Mr Kruger who lost his life in a sad gun accident. Before Mr Verdier, the present Director, took charge, Mr Bertschy carried on the work for some time.

e) **Theological School.** In 1882 the educational work of the P. E. M. S. received its keystone by the inauguration of a school for training and equipping a native ministry. Professor H. Kruger was sent out by the Committee of the Mission in Paris to undertake this special work, but his health broke down and he had soon to retire from the Mission. It was not till 1887 that Mr H. Dieterlen undertook the tuition of the first class. Finally the Theological School became the special work of Mr E. Jacottet, who has at present 7 students under him.

In all 13 pastors have been ordained and are now in charge of parishes, with native catechists and teachers under their direction — work which until a few years ago devolved upon European missionaries.

f) **Primary Schools.** As regards the Primary Schools, from which all the foregoing Institutions have sprung, it would be quite impossible to do justice to the work done since the commencement of the Mission. Sound elementary education has always been put in the forefront by the Mission, and the school has ever been the most necessary auxiliary of the church. In spite of interruptions and consequent new beginnings caused by the repeated wars, God has blessed the efforts of His servants abundantly, and has enabled them to organise quite a network of day schools all over the land. The 228 schools now existing, with 11,000 scholars taught by 298 native teachers, is sufficient proof of the amount of solid work that is in progress. With the increase numerically we find increased efficiency and gradual raising of the standard of general excellence.

The Mission is much indebted to the Basutoland Government for the financial aid it has granted to further the education of the tribe. At present the annual grant amounts to £6,800. The Mission has also always received the moral support of the Resident Commissioner and his staff of officers, for which it is very grateful.

There is now a permanent Inspector of Education appointed by the Government, and we may therefore hope for even greater progress in educational matters.

g) **Printing Press.** This most useful auxiliary of the Mission was first begun at Beersbea, but the press was badly damaged by the Boers in their war against the Basutos in 1858. However, Mr. A. Mabile received a small press as a gift from a friend in England in 1860, and finally the

remains of the old Beerseba press which had been for a time under the direction of Mr Ellenberger were placed at his disposal. Considering the fact that he was altogether a novice in the art of printing, the amount of useful work done by him was marvellous. When he returned from Europe in 1882 he brought a cylinder press with a more complete outfit for this department, and, profiting by the experience of previous years, he was able to develop printing and bookbinding more fully.

After his death the work was carried on by Mr. A. Casalis, and as the needs of the printing department had grown with the expansion of the Church, a fully qualified printer was procured in Mr. Ch. Labarthe, who superintends the work with great skill and efficiency.

The Printing Office is quite a new and commodious building well equipped with the best machinery driven by an oil engine. Printing work of all descriptions is undertaken, and here the *Leselinyana* — the fortnightly newspaper of the Mission — is published. It is now 45 years since this paper commenced shedding its rays over the land and in the adjoining states, where it has done much to raise the natives. It has now over 1300 subscribers.

h) **Book Depot.** The existence of a Printing Press entails at once the establishment of a Book Depot, and this department also owes its organisation to Mr. Mabile. Not only did he bring together a complete stock of books in Sesuto, printed either at Morija or in England and France, but he arranged a stock of all kinds of stationery and school requisites from which the missionaries and teachers might furnish their schools with a minimum of trouble and expense.

The Book Depot has now grown to be quite a commercial undertaking, but the P. E. M. S. missionaries only admit of its existence on condition that it should in every way be a distinct help to evangelistic and educational work, and not as a financial speculation.

The Book Depot as well as the Bible School is under the direction of Mr. S. Duby, who has got its buildings thoroughly renovated, and the whole publishing machinery in good going order. He also edits the *Leselinyana*.

The very limited space allowed for this pamphlet precludes the possibility of any reference to the work done

by the Roman Catholic and Anglican Churches, or even to the Industrial School which has been carried on since 1905 at Maseru, and which was originated by Lerothodi after a visit to the Industrial School at Quthing. He collected among his people a sum of £ 3.000, which he eventually placed in the hands of the Government, with the understanding that the School should be National, but that Government should finance it out of the revenues of the land. This Industrial School is now directed by Rev. N. Fogarty.

III. ECCLESIASTICAL WORK

A. ORGANISATION OF THE CHURCH

The general outlines of the Church of Basutoland are distinctly those of the Reformed or Presbyterian Churches of Europe, but the actual church polity of these bodies or any one of them was not exactly suited to the conditions under which the Mission was working out here. Gradually the following Constitution was evolved by the necessities of the work.

Conference. There is first of all the European missionary who superintends the parish allotted to him. As such he forms, together with the directors of Institutions, one of the Conference of missionaries which deals with the personal affairs of the European workers of all ranks, and also with all questions connected with the home Society, especially in financial matters.

Seboka. Besides this there is the Mixed Conference in which the missionaries and the native ordained pastors meet on an equal footing once a year. One of the native pastors acts as secretary. This Conference, which is termed the Seboka, is the highest authority in the Church, and decides all questions of discipline as well as the appointment of native pastors. It also superintends the educational policy of the Church and appoints a board to act as a court of reference in questions relating to primary schools.

Consistory. The Consistory corresponds in some measure to the Presbytery and Kirk Session of the Scottish Church and consists of the missionary or native pastor in charge of the parish, of the catechists who work on the various outstations, and of elders who are elected by the church members. At the monthly meeting consideration is given to the religious affairs of the parish; reports on finance and educational matters are presented. Here also the members of the Church of Basutoland are able to make their desires known to the higher church courts through their pastor or missionary.

Synod. The Synod holds its sessions every two years and receives reports from all the parishes. Its business lies largely with regard to Church life and the measures best adapted for the furtherance of the Gospel. Discus-

sion is also made on the various forms of church discipline, and the Synod gives its advice on the rules adopted by the Seboka. It may be said to correspond in a great measure, though not exactly, with the General Assembly of the Scottish Churches.

This is but a brief recapitulation of the means adopted for superintending the work of the Church and of enlisting the sympathy of the people in the management of their own affairs. The past 40 years have been a period of steady growth and consolidation, and it will be seen that as the number of members increased and as they matured in Christian experience and educational attainments, the missionaries were ever ready to trust more and more of the church management to the people themselves, until at the present time they are approaching very closely to the stage of self government and self support which is the aim and object of the Mission.

Not only so, the Church of Basutoland is becoming increasingly missionary in practice, and besides extending its borders to the heathen communities of the mountains it may with justice point to the Zambesi Mission as the direct outcome of the missionary zeal of the Basutos of 30 years ago.

We would add one word on the subject of **Self Support**. The Basutos have always been encouraged to put up their own buildings from local funds, the Conference only voting a limited sum in aid. In this respect the members of the various churches contribute fairly well — special subscriptions being given for special undertakings — and throughout the country substantial stone or brick edifices are to be found in use as churches or schools. But the regular contributions are given in a more systematic manner. The Synod has decided that as a rule every member should give to church purposes at least 5/ per annum — 3/ of which go to the **Caisse Centrale** or Sustentation Fund, which furnishes the means of paying, through the missionary or minister in charge, the fixed salaries of all the catechists on outstations. From this fund also aid is given to schools not in receipt of Government grants, and further it pays the salary of the native pastors.

Thus the stronger churches come to the help of the weaker, while at the same time the liberty of each parish

is not curtailed, as the balance is appropriated by the Consistory for the development of local objects, such as church building improvement, rendering greater efficiency to the schools, etc.

The total annual contribution of the Church has amounted in the last years to about £ 4000 which, considering the limited means of the members, speaks volumes for the influence of the Gospel. Besides, there are special offerings at stated occasions for the furtherance of the Gospel in other parts such as Barotseland, and we are not without hopes that as the Church realises its responsibilities by sharing more and more in the management of its own affairs, the members will be stimulated to make even greater sacrifices for the advancement of the Kingdom of Our Lord Jesus Christ.

B. NUMERICAL GROWTH OF THE CHURCH

The growth of the Church of Basutoland has been steady and gives hope that with the blessing of the Lord a large portion of the tribe will be under the influence of the Gospel before long.

The accompanying Table of Statistics speaks for itself. The figures are surely more eloquent than any words we can add. We need only explain one or two items. It will be seen that 50 years ago there were no outstations. Now there are 210. What are these outstations? Each of them is an organised church with a resident Catechist or Evangelist in charge. He holds Divine Service regularly and conducts a catechumen class. A day school is taught either by him or a trained teacher. The outstation is represented at the Consistory meeting by the Evangelist and his elder or elders. With 210 such centres of light may we not hope to see the darkness being dispelled within measurable time?

It will be remarked that there are nearly 25,000 adults on the church books, that is, taking communicants and catechumens together; but it must be borne in mind that there are many thousands of children of Christian families who are to be added. And what of the Nicodemuses of the tribe — those who come to Jesus in secret and those who

are under the bondage of tribal or family customs? Will the Lord not claim them too?

If we include the converts and adherents of all denominations teaching Christian principles we may say that there are about one seventh of the tribe connected or associated with Christianity. The question then arises : what about the remaining 300,000 who are outside the fold? Are we to consider the battle won while so many remain in darkness? No! Let us renew our efforts and go forward in faith until Our Lord and Master gives us the victory.



STATISTICS SHOWING THE GROWTH OF THE CHURCH
OF BASUTOLAND IN 50 YEARS

	10 Years Increase					
					In Nos. %	
	1857	1883	1898	1907	10 Years.	16 Ys.
Parishes	10	12	17	27	10	59
Outstations	0	69	152	210	58	38
European ordained Missionaries	11	17	17	16	1	—
Native Pastors	0	0	7	13	6	85
Evangelists	0	86	161	221	60	38
Communicants	1381	4424	10098	17,160	70622	70
Catechumens	407	1162	5169	7,298	2129	41
Schools	19	42	150	233	83	55
Native Teachers	0	51	200	298	48	49
Scholars	726	2180	9000	11,134	2134	24
School Fees	not	repo	rtd	£2300		—
Church Contributions	—	?	£2118	£4420	£2402	109

These figures include the two stations of Mafube and Paballong established among the Basutos living in Griqualand East (as well as a few outstations in the district of Herschell), which form part of the Church of Basutoland, though not situated in Basutoland proper.

NAMES OF LADIES WHO HAVE BEEN OR ARE NOW ENGAGED
IN THE MISSION

Miss A. Busch (Mrs Dieterlen)	Miss E. Kohler
" M. Casalis (Mrs Maitin)	" M. Kohler (Mrs Johnston)
" L. Casalis (Mrs Reboul)	" S. Kohler (Mrs Jacot)
" R. Christol	" E. Lemue
" J. Cochet	" E. Lautré (Mrs A. Murray)
" H. Cochet	" Levy (Mrs Christmann)
" L. Cochet	" F. Lundie
" M. Cochet	" A. Mabile (Mrs Dyke)
" Delatte (Mrs Maeder)	" E. Mabile (Mrs Krüger)
" C. Dieterlen (Mrs Valette)	" F. Mabile
" E. Dyke	" M. Mabile (Mrs Courtin)
" E. Ellenberger (Mrs Maeder)	" McGillivray
" E. Jacot (Mrs Jaques)	" J. de la Perrelle
" M. Jacottet	" F. Vieville
" M. Jousse (Mrs A. Casalis)	" Whitton
" E. Keck	
" J. Keck	
" L. Keck	
" M. Keck (Mrs Goy)	

LIST OF MISSIONARIES WHO HAVE BEEN ENGAGED IN
BASUTOLAND, FROM 1833 TO THE PRESENT TIME

MISSIONARIES	DATE OF BIRTH	DATE OF ARRIVAL	PARISHES IN WHICH ENGAGED	DATE OF RETIREL	DATE OF DEATH
Thomas Arbousset	1810	1833	Morija	1860	1877, France
Eugene Casalis	1812	1833	Morija ; Thaba-Bosiu	1855	1891, France
Constant Gosselin	1800	1833	Morija ; Bethesda	—	1872, Bethesda
Jean Pierre Pellissier	1808	1833	Bethulie (1831, Mosika),	—	1867, Bethulie
Samuel Rolland	1801	1835	Beerseba, Hermon (1829 Mosika)	—	1873, Hermon
Francois Dumas	1812	1835	Mekuatleng	—	1871, Natal
Francois Maeder	1811	1837	Beerseba, Morija, Siloe	1886	1888, Cape Colony
Hamilton M. Dyke	1817	1839	Thaba-Bosiu, Hermon Morija (Training In- stitution)	—	1898, Morija
Christian Schrupf	1818	1842	Bethesda	1857	1884, Alsace
Joseph Maitin	1816	1842	Berea	—	1903, Ladybrand
Daniel Keck	1814	1845	Cana, Maboela	—	1885, Maboela
Prosper Lautré	1818	1845	Thaba-Bosiu, (Smith- field)	—	1893, Smithfield
Louis Cochet	1815	1845	Hebron, Bethesda	—	1876, Bethesda
Prosper Lemue	1804	1847	Carmel (1829, Mosika ; Mothitho)	—	1870, Carmel
Théophile Jousse	1823	1854	Thaba-Bosiu (1850, Mothitho)	1882	1890, France
Francois Coillard	1834	1858	Leribe, (Zambezi)	1884	1904, Zambezi
Adolphe Mabilie	1836	1860	Morija	—	1894, Morija
Paul Germond	1835	1860	Bethesda, Thabana- Morena, Mafube	1897	—
Frédéric Ellenberger	1835	1861	Bethesda, Hermon, Masitise	1905	—
Louis Duvoisin	1835	1861	Berea	—	1891, Berea
Emile Rolland	1836	1861	Beerseba, Hermon	1871	—
Eugene Casalis	1837	1864	Hermon, Morija (Tra- ining Institution)	—	1891, France
Jean Preen	1841	1872	Matatiele, Leloaleng	1895	—
Frédéric Kohler	1847	1872	Cana	—	—
Hermann Dieterlen	1850	1874	Hermon, Morija (The- ological School), Le- ribe	—	—
Gustave Christmann	1846	1876	Paballong	1889	1890, France
R. Henry Dyke	1850	1877	Morija, (Training In- stitution)	—	—
Irénée Cochet	1851	1877	Bethesda, Mafube	1894	1897, Matatiele
Henry Marzolff	1854	1879	Matatiele, Bethesda, Likhoele	—	—
Amos Dormoy	1856	1879	Leribe	1882	—
Daniel Keck	1856	1881	Thaba-Bosiu, Maboela	1889	—
Hermann Krüger	1851	1882	Morija, (Theological School)	1883	1900, France
Frederic Christol	1850	1882	Bethesda, Hermon	1907	—
Jacques Weitzecker	1848	1883	Leribe	1892	—
Edouard Jacottet	1858	1884	Thaba-Bosiu, Morija, (Theological School)	—	—

MISSIONARIES	DATE OF BIRTH	DATE OF ARRIVAL	PARISHES IN WHICH ENGAGED	DATE OF RETIREMENT	DATE OF DEATH
Henri Bertschy	1858	1885	Sebapala, Paballong Leloaleng, Hermon	—	—
Ernest Mabilie	1851	1886	Likhoele, Leribe	1894	—
Louis Germond	1861	1888	Siloe, Thabana-Morena	—	—
Alfred Casalis	1862	1889	Qalo, Likhoele, Morija, (Bible School)	1906	—
Georges Casalis	1865	1889		1889	—
Barthelemy Pascal	1065	1891	Sebapala, Masitise	—	—
Louis Mabilie	1869	1892	Morija	—	—
Dorwald Jeanmairet	1856	1892	Berea, (1883, Zambezi)	—	—
Charles Christeller	1865	1892	Qalo, Mafube, Bethesda	—	—
Emile Vollet	1862	1892	Likhoele	1902	—
Edgar Krüger	1866	1893	Leloaleng	—	1904, Leloaleng
James F. Goring	1865	1893	Morija, (Training Institution)	1903	—
Georges Lorriaux	1873	1899	Qalo	—	1908, Qalo
Samuel Duby	1874	1899	Paballong, Morija, (Bible School)	—	—
Paul Ramseyer	1870	1902	Mafube	—	—
Théophile Verdier	18	1903	Leloaleng	—	—
Georges Baltzer	1877	1904	Masitise, Thaba-Bosiu	—	—
Bertrand Moreillon	1876	1906	Paballong	—	—

LIST OF MISSIONARIES ENGAGED OUTSIDE BASUTOLAND

Isaac Bisseux	1808	1829	Fransche Hoek, Wellington	—	1896, Cape Colony
Jean Aug. Pfrimmer	1814	1839	Friedau (Transvaal)	1844	1886, Algeria
Jean Fredoux	1823	1845	Mothitho (Bechuanaland)	—	1866, Bechuanaland

LIST OF TEACHERS AND HELPERS IN SCHOOLS

J. Lauga	1835	Bethulie, Mothitho, Carmel	1855
— Hagenbach	1837	Mekuatleng	1840
— Bouchand	1839	(Friedau, Transvaal)	1841
J. Ludorf	1842	Beerseba (P. Office)	1848
B. Schuh	1852	Beerseba (P. Office)	1858
— Baker	1876	Morija (Training Institution)	1877
R. D. Roberts	1891	Morija (Training Institution)	1894
F. M. Reid	1898	Morija (Training Institution)	—
S. S. Dornan	1903	Morija (Training Institution)	1908
Ch. Labarthe	1904	Morija (Printing Office)	—
H. Martin	1904	Leloaleng	—
J. Burns	1908	Morija (Training Institution)	—
E. Flicker	1908	Morija (Training Institution)	—

Paris Evangelical Mission.

THE CHURCH OF BASUTOLAND.

NATIVE AGENCY.

A Pamphlet has just been published giving an account of the development of the Church of Basutoland.

The object of this is to bring to the notice of the Christian world the work carried on by the French Protestant Churches, and to invite its co-operation.

The Huguenots of France, after passing through the fiery trials of centuries of persecution, emerged from them much weakened but greatly sanctified. The Spirit of God had prepared them to go out with the gospel of Christ to the perishing heathen abroad.

Eighty years ago they sent their first missionaries to "THE GREAT DARK CONTINENT," and in succeeding years they have occupied seven different fields in various parts of the world.

The first of these was Basutoland. When Casalis and Arbousset arrived in 1833, they found it devastated by war. Its inhabitants had been reduced by hunger, even to cannibalism. Cruelty of the most degraded form held sway in that mountainland.

Through the influence of the gospel that is now changed, and those cruelties of savage barbarism have given way to peace. The tribe, which now numbers 400,000, is making good progress in civilisation. The people are governed by their own chiefs, under the control of British representatives.

There are three missions working amongst them. The principal one, that of the French Protestants, has 25,000 Christians on the Church Roll. It has 12,000 children in regular attendance in its schools.

The total number of Basutos under direct missionary influence may number 100,000. But what of the 300,000 who remain in complete heathenism ? These MUST be reached, and it is only through NATIVE AGENCY that this can be done, and that through them we may reach out to the regions beyond the Zambesi.

In connection with the Church of Basutoland, which has been fostered into existence by the French Protestant Mission, there are 500 regular paid workers engaged as pastors, evangelists, and teachers, occupying stations and out-stations. The responsibility for the support of this work rests entirely upon the natives. The home Church, having accepted of heavy responsibilities in its other six fields, is unable to do more for Basutoland than furnish the salaries of its European missionaries. Therefore, the maintenance of the native pastors and evangelists, and the outlay for buildings of every description, must be met locally.

The Basutos have been trained to an ever-increasing measure of self support, and out of their very limited means they now contribute £4,000 a year, but to meet the claims for the development of the evangelistic side of the work an additional sum of £1,000 a year is required. Who will assist us in this ? £12 will support a catechist for a year. £50 will pay the salary of an ordained native pastor in charge of a parish.

Will any one take up one of these as a substitute on the foreign field ? Will not a Church or Sunday School take up a catechist or pastor as its representative in Africa ?

Would it not be a sweet remembrance to have an out-station founded, and an evangelist kept, in memory of a loved departed one ?

Could money be better spent than in this mission, so full of encouragements ?

During the year 1909 there were 2,100 converts admitted into the Church for instruction. Would it not be well to have a share in such work ? We shall be thankful for any help you can give us—and we shall count on your prayers.

R. HENRY DYKE.

24 SARDINIA TERRACE,
GLASGOW, 1ST AUGUST, 1910.

Recommendation from Rev. Andrew Murray, D.D.

TO ALL THE FRIENDS IN EUROPE AND AMERICA,
I heartily commend Rev. and Mrs. Dyke to God's children in Europe and America who take an interest in the coming of the Kingdom.

The Mission Work in Basutoland has long lain on my heart, and I shall be glad to have its circle of friends enlarged.

Wellington, South Africa,
16th May, 1910.

ANDREW MURRAY.

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Further Testimonies.

APPENDIX TO "GOSPEL WORK IN BASUTOLAND,"

BY REV. R. H. DYKE.

LORD SELBORNE, High Commissioner of South Africa,

BESIDES many other statements on the value of missionary efforts, said in a speech before the Cape University in 1909—

"Instead of the missionaries and the teachers being the subject of reprobation by their South African fellow-whites, they, in fact, should be regarded as the people who have saved the situation, because they are the people who have taken far the most trouble and who alone have sacrificed themselves in order to ensure that the education of the native, inevitable from the moment when he came into contact with the white man, should contain something of good. Again and again I have had the privilege of seeing in their homes highly educated and cultured missionaries who have passed their lives among savages, for no other reason than the desire to serve God and their fellow-men—those homes being often in a fever and sun-stricken wilderness—and it excites my anger and contempt to hear them denounced by unthinking and sometimes frankly selfish critics, sitting in their homes where they are surrounded by all the amenities of European civilisation."

Report of the South African Native Affairs Commission.

Extracts from Blue Book, 1905.

IN view of the coming Federation of the South African Colonies, the High Commissioner of South Africa, Lord Milner, appointed a Commission to gather accurate information on certain affairs relating to natives. It consisted of the following well-known men representing the six Colonies :—

Sir Godfrey Lagden, K.C.M.G., Chairman ; Walter E. Stanford, Esq., C.M.G., for Cape Colony ; Francis R. Thomson, Esq., M.L.A., for Cape Colony ; Hon. Marshall Campbell, Esq., M.L.A., for Natal ; Samuel O. Samuelson, Esq., Com. of Native Affairs, for Natal ; Captain J. Quayle Dickson, for Orange River Colony ; J. B. de la Harpe, Esq., Farmer, for Orange River Colony ; J. Alexander Hamilton, Esq., for Transvaal ; Johannes C. Krogh, Esq., for Transvaal ; Sir Thomas Scanlan, K.C.M.G., for Rhodesia ; H. Cecil Sloley, Esq., C.M.G., R.C., for Basutoland.

For 17 months these gentlemen travelled about, visiting every part of the various States taking the evidence of men and women of every class. They received 45,578 answers to their questions, all of which are published in Blue Books in 4,000 pages of closely printed matter. Their Report is most full and comprehensive.

Upon the question of Mission work or Christianity, Morals and Education, we find the most emphatic refutation of the charges often brought against missions. And as this justification comes from such a disinterested and competent Court we consider it will be in the interest

of missions in general to reproduce a few of their conclusions and resolutions.

Under the heading of Religion, the following are some of the conclusions of the Commission :—

CHRISTIANITY AND MORALS.

In considering the relations between the European and the native populations, certain responsibilities on the part of the race which occupies the position of the governing and superior caste claim attention. Among such responsibilities there is a duty as to the moral and intellectual elevation of the subject race, and the Commission recognises that upon the Governments of the South African Colonies this duty is laid.

For the moral improvement of the natives *there is available no influence equal to that of religious belief*. The vague superstitions of the heathen are entirely unconnected with any moral ideas, though upon sensuality, dishonesty, and other vices, there have been always certain tribal restraints, which, while not based upon abstract morality, have been real, and, so far as they go, effective. These removed, civilisation, particularly in the larger towns, brings the native under the influence of a social system of which he too often sees and assimilates the worst side only.

The Commission considers that the restraints of the law furnish an inadequate check upon this tendency towards demoralisation, and that no merely secular system of morality that might be applied would serve to raise the natives' ideals of conduct, or to counteract the evil influences which have been alluded to, *and is of opinion that hope for the elevation of the native races must depend mainly on their acceptance of Christian faith and morals*.

In this connection it has been observed by more than one witness that *all that has been done for the regeneration of the native has been by the efforts of Christian Missions*, but such a statement cannot be accepted too literally.

By admission to Christian households, and by the example of the uprightness and purity of many of those around them, a large number of natives have doubtless been brought under improving influences, *but to the Churches engaged in Mission work must be given the greater measure of credit for placing systematically before the natives these higher standards of belief and conduct*. It is true that the conduct of many converts to Christianity is not all that could be desired, and that the Native Christian does not appear to escape at once and entirely from certain besetting sins of his nature ; but, nevertheless, *the weight of evidence is in favour of the improved morality of the Christian section of the population, and to the effect that there appears to be in the native mind no inherent incapacity to apprehend the truths of Christian teaching or to adopt Christian morals as a standard*.

It does not seem practicable to propose any measure of material support or aid to the purely spiritual side of Missionary enterprise, but the Commission recommends full recognition of the utility of the work of the Churches which have undertaken the duty of evangelising the heathen, and has adopted the following resolution :—

- (a) The Commission is satisfied that one great element for the *civilisation of the natives is to be found in Christianity.*
- (b) *The Commission is of opinion that regular moral and religious instruction should be given in all native schools.*

EDUCATION.

The Commission does not recommend any measure of compulsory education for natives, *nor does it consider it advisable that any system of general public undenominational education, independent of existing missionary organisations, should be undertaken at present.* There would be a *distinct loss* in the *separation of secular instruction from moral and religious influences*, and the cost of any general scheme for establishment of undenominational schools for native children would be prohibitive. Nor does there appear any present necessity to unduly force the extension of education among the native population. Their own growing desire for it, and the energy exhibited by the Mission bodies to compete with each other in the matter of providing schools, seem to assure considerable future expansion. But the resources of these Mission Churches are limited as to men and means, and their are parts which their organisations have not reached, and in which there may be, and in places is, a local desire among the natives for means of education.

The Commission is of opinion that education has been beneficial to the natives of South Africa, and that its effect upon them has been to increase their capacity for usefulness and their earning power, and therefore recommends :—

- (a) The continuance of Government grants in aid of native elementary education.
- (b) That special encouragement and support, by way of grants in aid, be given to such schools and institutions as give efficient industrial training.
- (c) That a central native college, or similar institution, be established and aided by the various States for training native teachers, and in order to afford opportunities for higher education to native students.

The Commission is of opinion that *regular moral and religious instruction should be given in all moral schools.*

LIQUOR.

With regard to liquor, the champions of Temperance will welcome this :—

The weight of evidence before the Commission in regard to the liquor question has been overwhelming in favour of total prohibition to natives

In pursuance of these views resolutions were unanimously passed as follows :—

- (a) That the sale or supply of spirituous liquors to natives should be prohibited.
- (b) That the penalties for the contravention of the laws or regulations prohibiting the sale or supply of liquor to natives should be uniformly severe throughout South Africa.

FAMILY LIFE AND HABITS.

The Commission, in view of these changes in the family life and habits of the heathen, recommends the encouragement of religion and education, the adoption of any measure calculated to preserve the inviolability of the marriage tie, the support of the authority of parents and guardians over minors, the enforcement of laws against immorality and drink, and the preservation of the natives' sense of self-respect by sympathetic recognition of any legitimate aspirations, and by assistance in any well-regulated plans for their material welfare.

EVIDENCE OF A LEADING BOER.

Mr. A. H. Malan, one of the leading Boers of the Transvaal, who, with five other farmers, appeared before the Commission as a deputation from the Transvaal Agricultural Union. Question 41,257—What is your experience of the educated native going out to labour; what difference do you find between the educated and the raw native? Answer by Mr. Malan—As far as my experience goes I prefer the former. I have educated Kafirs on my farm, and I also have to deal with uneducated Kafirs. More than half the farmers in the country prefer the educated Kafirs as against the uneducated ones.

Question 41,258 (by Chairman)—You prefer the educated Kafirs? Yes, educated by our own missionaries.

Question 41,260 (by Mr. de la Harpe)—Do you prefer those who can read and write? Mr. Malan—They cannot all exactly read and write. I prefer the native who has learnt that he is not existing by himself, and who has learnt that there is a God above him, and who has learnt through Christainity to respect his master and obey his orders.

In the face of such evidence, and the following conclusions, what become of the idle, careless insinuations and attacks of men of the correspondent type?

ONE OF THE RESULTS.

"CAPE TIMES," 15TH DECEMBER, 1905.

DURBAN, November, 10.—(From our Correspondent.)—A remarkable address on missions was given at Verulam this week by the Hon. Marshall Campbell, whose presence at a missionary meeting was in itself significant. Two years ago, he said, he would have refused to attend. He was one of a Commission sent throughout South Africa to study the native question, and he had been impressed that it was his duty to do all he could to acknowledge the good and noble work done by missionaries. He made special personal inquiries of individuals, went through schools and workshops, hospitals, the Kimberley mines, and at all was impressed with the excellent effect on the natives. Asking an overseer at Kimberley mines how he liked these "Kolwas," he replied, "they are the finest men we have, more intelligent and useful all round men than the others." Mr. Campbell made surprise visits and learnt that these educated boys were the best-behaved boys in the camp. He made a point during the visit of the British Association of throwing into contrast raw natives with educated ones, and he had since repeatedly received letters stating that the writers were so impressed that their attitude regarding missionary work would be altered, and they would do all they could to help.

DEAR READER,

If after reading the accompanying pamphlet you are interested in the cause of the BASUTOLAND MISSION, I should feel very grateful if you would sign the attached slip and send it and the pamphlet to a friend.

Yours faithfully,

R. HENRY DYKE.

24 SARDINIA TERRACE,
GLASGOW.

Having read this pamphlet with interest I pass it on to you in the hope that the needs of the BASUTOLAND MISSION may appeal to you, and that you may feel disposed to contribute to this good work, and interest others.

Yours faithfully,

P.S.—Contributions may be sent to the addresses given in pamphlet
“GOSPEL WORK IN BASUTOLAND.”

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QILOANE, Thaba-Bosiu

